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The REVIEW of RELIGIONS

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GHULAM FARID MALIK, M.A.

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The

Review of Religions

Vol. XXXVI JULY, 1937 No. 7.

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

EUROPE AND THE SEX PROBLEM—III

True Significance of Purdah

(MOHAMMAD HUSSAIN B. COM.)

If in imagination we place ourselves at the year 2000, and ask what was the outstanding feature of human events in the first quarter of the twentieth century, we shall perceive that it was not the Great War, nor the Russian Revolution, but the change in the status of woman. History has seldom seen so startling a transformation in so short a time. The "Sacred Home" that was the basis of our soical order, the marriage system that was our barrier against human passion and instability, the Complex Moral Code that lifted us from brutality to civilization and courtesy, are visibly caught in that turbulent transition which has come upon all our institutions, all our modes of life and thought since factories outwooed the fields and cities absorbed the natural and human resources of the countryside. It is not without excuse that our minds are a little unbalanced in this unmoored age.—Will Durant.

Critics' Freakish Behaviour

It has become a sort of luxury with European writers to throw mud at any and every social polity superior to their own, thinking that some of it would

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stick. Many a broad joke is cracked against Islam. Many venomous shafts are hurled at its Holy Founder. Puny pens are dipped in gall to portray Islamic society in dark and sombre colours. With what effect ? Every dispassionate student of Islam knows. All charges fall off as water off the duck's back. Time and again, those who volunteer to defend Islam, have to deplore the critics' inconvenient habit of pointing to a mote in another's eye, but complacently forgetting a beam in their own. When any one of their own flesh and blood, as Havelock Ellis stands forth and says that the only man to appraise sex truly and honestly and equipoise men and women in society and anticipate all pre-marital and post-marital problems, and stave off all sexual catastrophes by a superb code of law, was Mohammad (Peace and blessings of God be upon him), West goes into paroxsym of pain at this unstinted and unsolicited testimony to the superiority of Islam.

Use of Life Force

Europe is *vis-a-vis* with a store of sex problems. The Great War ended leaving its legacy of unhealthy conditions behind. The result is that over a million women have to face the prospect of a life in which their most deeply implanted instincts, the instincts of wifehood and motherhood—cannot find their usual satisfaction, and the problem thus created is one of the most difficult in the whole life. "Superfluous Women" have undermined the foundations of society. Europe is at a loss for a remedy to stem the tide of chaos in society. Women go unmarried saying that what is attainable is not desirable and what is desirable is not attainable. West is in the whirlpool of corruption. Life is jammed by the unnatural strains and stresses, which the complex and blundering civilization has introduced into human life. The picture becomes more horrible the more carefully you look into its details. And as you look you begin to see the real value of the moral standards that prevail in the West. But if the situation is openly faced and honestly accepted, if a conscious surrender of the time-worn

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and topsy-turvy morality is made, if a mind open to conviction and reason is revived, if old prejudices are flung to the winds, then and then alone is it possible to utilise the life force that springs from our sex natures for great physical, mental or emotional activities and that without any bitter consequences.

An Apt Illustration

Europeans might well fling cheap jibes on others, but they cannot and will not face the sex problem boldly and squarely. Their static and stagnant attitude, I venture to illustrate by an anecdote from Maxim Gorky's *Reminiscences of Tolstoi.* Once the author and Tchekov were enjoying a stroll in the Crimea. They happened to pass by Tolstoi who was sitting on the beach. His big head was bent with the weight of ideas. His beard was almost sweeping the sand. The two walkers sat down by the savant. The conversation turned on women. But Tolstoi sat mum chance. He heard his companions' talk in complete silence. Then, all of a sudden, he exclaimed, "And I will tell the truth about women only when I have one foot in the grave. I shall tell it, jump into my coffin, pull the lid over me and say, "Do what you like with me now." This attitude of fear towards sex, persists even to this day. Bernard Shaw who is notorious for his gift for biting epigrams, and who sometimes behaves like a literary cannibal when he is up against a thing, he hates, would not touch the problem of women with a pair of tongs. When Count Keyserling invited him to contribute an essay to *The Book of Marriage*, he refused saying, "No man dare write the truth about marriage while his wife lives." Whether it is a phobia or neurosis, psycho-analysts alone can tell. But the fact remains that West fights shy of the sex problem, and thus lays by a vast store of evils for the posterity which will rave at its imbecile ancestors.

But Islam went deep into the core of the problem. It did not shirk any temporary reaction. Mutual relations between males and females were properly

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adjusted. It did not pursue a lop-sided policy of unduly favouring one sex at the cost of the other. It is the crowning glory of Islam that it came to grips with the sex problem, and made humanity safe against moral chaos. One institution responsible for the health of Muslim society in the heyday of its glory was Purdah. There were no moral lapses, no scandals, no misbehaviour, because the two sexes were kept apart in wholesome seclusion. Even in the one and the same family, the members of both the sexes were not to mix with one another very frequently.

Why Europe Hates Purdah

I have dilated a good deal on the true significance of Purdah in my previous article. I have also tried to explain why some Muslim scholars have revised their attitude towards Purdah and have ventured to liberalise its interpretation to the utter neglect of the consequences to society.

Europe criticises Purdah, partly because of the fussiness of the daughters of Eve, and, partly because ball-rooms, movie houses, dance clubs, cabarets, skating rinks, cocktails, bars and beauty parlours will lose their charm and become howling wildernesses. If Mrs. Grundy is made to move along the path which Nature has chalked out for her, Regent Street might experience a slump, and divorce courts might cease to be the resort of the Bright Young Set. Even Trafalgar Square and Piccadilly would become cheerless without painted lips and cherise nails. West would rather career along the path of social ruin than bless its homes with robust maternity. The decadent aesthetic sense of the modern male has also made matters worse by idolising the slenderest figures.

Little wonder there is a rage for slimming ! Men judge beauty in terms of transient sexual lure rather than a promise of good wifehood. This again accounts for beauty culture being the altar commanding the rites and homage of the general womanhood. French ingenuity, American money and two million

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post-War surplus have all gone towards making it a fine art.

Pristine Purdah

Some among Muslims, unhappily their number is increasing, are twisting Quranic injunctions to their own ends. Purdah has lost its pristine significance for them. I shall quote chapter and verse to dissipate the lie about Purdah.

There are abundant proofs to show that Islam does not favour the commingling of two sexes. Unless related to each other by special blood ties it is better that a man and a woman should remain strangers than be on intimate terms. There could be no bolder and more effective step than to institutionalise Purdah. The days of the Holy Prophet are replete with examples of the type of Purdah observed by Moslem women. Not a few noted Moslem legists and scholars have described it in unmistakable terms which hardly harmonise with the vogue of unveiled face that is creeping into the Moslem society.

Allama Neshapuri says that in the pre-Islamic Arabia, women of lower and upper classes wore the same kind of dress. The result of it was when both of them came out into the public nobody could distinguish one from the other. Then the Holy Prophet commanded Muslim women to cover up their heads and faces to show that they are not lewd women. Imam Razi has dealt with the same point at some length. He says that the verse :

ذالک ادني أن يعرفن فلا يوذين

(It is hoped that they will be recognised as believing women and will not be molested.)

means two things. Firstly, it will be an unmistakable mark of distinction. That is to say, nobody will mistake a Muslim woman clad in her covering dress, for a bond-girl. Secondly, the verse throws a fine hint that a naked and uncovered face is the hall mark of women of doubtful chastity. A woman who

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is so scrupulous as to cover her face with a veil which simultaneously covers her whole body, though the face is not *the woman*, will never expose her female anatomy to immoral act. Such a woman leaves no doubt about her being a real Purdah-observing woman, and can never be expected to stoop to an unchaste behaviour.

References can be given *ad infinitum* to show that the Purdah observed by Muslim women in the early auspicious days of Islamic history, conformed to the foregoing interpretations. The exclusion of face from veil is only a recent heretic innovation born of libertarian view of life.

Face and Veil

The prophetic command forbidding veil and gloves during the performance of Haj ceremonies proves that veil for face and gloves for hands had largely come into vogue. This prohibitory order is not an absolute injunction against *face-veil*, but relates to the Haj days, and implies that after the Haj, *veil* and *gloves* are a part of women's dress. Even during the Haj days, the women were not to hold their heads high and make themselves obtrusive. It was only to make their Haj prescription dress as purely humble as possible. We have it on record that the Holy Prophet's wives and other Muslim women used to conceal the sides of their faces, when they had to pass by men when there was a reasonable apprehension of being exposed to stray gazes. Hazrat Ayesha Siddiqah as told by *Abu Daood* says that whenever we came face to face with men in Haj days; we used to draw the cloth from our heads over our faces and after men had passed on, we would draw the cloth back and uncover our faces.

The command relating to Purdah is not rigid. It can be ignored when an urgent need arises. This renders it human and practicable. But the point to be borne in mind is that the need must be genuine vital, and inescapable. When a chaste woman has to cast away veil under the stress of some exigency, it is

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for men to lower their gazes. If men follow this command, the unavoidable exposure of the face would cause no scandal and this social behaviour of both the sexes will be above blame or calumny.

Harmony with Human Needs

The Islamic injunction is helpfully elastic, because it is rational. If it had enforced Purdah in season and out of season, and had taken no account of human needs and exigencies, it would not have created a healthy society, immune from moral vices which are eating into the vitals of those social organisations which are not hedged round by salutary checks and balances. But the Islamic laws are the revealed words of God and not the laws of Medes and Persians. They have always vindicated their glory and dignity positively and negatively. They brought moral health to Muslim society when Muslims observed them in the letter and the spirit. This is a case of positive vindication. But when the Muslims turned their back upon them and strayed away into devious ways, the resultant moral chaos and its concomittant vices, afforded a spectacular example of their negative vindication.

An Unabashed Lie

It is an unabashed lie that a Muslim woman is consigned to the gloom of the four walls of her house and that an open air is a forbidden fruit, which she cannot taste without defying the Islamic injunction of Purdah. Muslim women can leave their homes when occasion arises. They can avail themselves of all the physical and intellectual amenities of life which the outside world holds for them. They can go for a walk. They can accompany their own male guardians in their pleasure jaunts. They can even travel alone. They can go to mosques. They can attend and convene meetings; hold debates and discuss questions of the day. They can accompany their husbands to the battle-fronts. But all their movements in the out-of-doors life are again regulated by clear Islamic

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injunctions, which check inordinateness and keep and confine them within reasonable bounds.

Some Salutary Checks

The restrictions imposed upon women in their activities outside their homes are contained in the following verses :

و قرن فی بیوتکن و لا تبرجن تبرج الجاهلیة الاولی

(*i.e.* And stay in your houses and do not display your finery like the displaying of the ignorance of yore.)

و لا یضربن بارجلهن لیعلم ما یخفین من زینتهن

(*i.e.* and let not strike their feet lest what they hide of their ornaments should be known.)

فلا تخضعن بالقول فیطمع الذي فی قلبه مرض

(*i.e.* Then be not soft in your speech lest you cause (amorous) craving in him in whose heart there is a germ of disease.)

In the first instance, women are exhorted to keep indoors with dignity. If at all they come out they should remain self-contained, solemn and serious and avoid stilted swinging gait which characterised women in the pre-Islamic period. The dress should be plain and simple, otherwise it will invite hungry gazes from every quarter which is a flagrant negation of the spirit of Purdah. Not only this, but there should be no tinkling ornaments worn, because veil at least can conceal sight but not sound. Jingling ornaments are a taboo, because they betray *the woman.* Even in her conversation with a stranger, a Muslim woman has to be very modest and must speak in a lower key without any attempt to impart amorous flavour to the atmosphere. If she observes these regulations in all honesty, she can move out-of-doors in pursuit of her business, without giving rise to any scandal. Muslim women in the days of the Holy Prophet acted upon these injunctions and proved that the Islamic laws were not only practicable, but were conducive to morals.

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Hazrat Omar's Attitude

Authentic books of Tradition tell us that before the injunction of Purdah was revealed Hazrat Omar (of blessed memory) always implored the Holy Prophet to exhort Muslim women to observe Purdah and not go about with uncovered faces. Once Hazrat Saudah—mother of the Faithful, came out of her house. Hazrat Omar beheld her and said aloud, "Saudah! I have recognised you." This was to convey to her that it was not advisable for women to make public appearances, and that this practice should be stopped. The divine commandments regarding Purdah revealed shortly afterwards to the Holy Prophet, vindicated Hazrat Omar's position. Thenceforward he became all the more critical of women's movements. Once again he saw Hazrat Saudah outside, he remonstrated and expressed his resentment. She complained to the Holy Prophet who said that Allah had allowed women to go out in pursuit of their duties. This signifies that women need not always remain indoors, but they cannot move outside when, where and how they like. They must abide by the spirit of Islamic injunctions.

Verdict of Conscience

Now the question is who is to decide what sort of needs and exigencies justify a woman's act of leaving her home and moving in the public. As this is a highly complicated question to which no categorical reply is possible, Islam has enjoined Muslims to turn inwards and seek verdict from their own conscience. If there is any the slightest misgivings or scruples they should abstain from the act. Similarly it is for the Muslim Women to set their conscience as a censor on their acts. In such cases, there is a great danger of wish being father to the thought. But this injunction is for those men and women who are dyed deep in the true Islamic spirit and are always prone to wary walking and very cautious in their acts and deeds. On the other hand, those who are lax in their ways, will have to seek verdict from Moslem *savants*, who will decide

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for them according to their peculiar circumstances without infringing the spirit of Islam. This can be illustrated by taking a few examples.

Where Women Should Say Their Prayers

Every body knows that prayer five times a day is one of the articles of Islamic faith. Furthermore, prayer said in congregation in a mosque is superior to that said alone in privacy. But it is for men. Contrary is the case for women, who should say their prayers in their houses. Imam Ahmad and Tabbrani quote a *Hadith* from Um-i-Humeed Saadiyya who once told the Holy Prophet that she was very keen on saying prayers with him. But the Holy Prophet said that for her a prayer said in a lonely corner was better than the one said in a room, and the one said in a room was better than that said in the courtyard, and the one said in the courtyard was better than the one said in a mosque in the neighbourhood. In the same way prayer said in the neighbouring mosque was superior to one said in the city mosque.

Here the general rule about saying prayers has been modified in case of women because of the peculiar handicaps and physical shortcomings they are subject to. Women alone can best appreciate the beneficent nature of this concession. If it had been obligatory on women to offer their prayers regularly in a mosque, it would have gone hard with them. A few days' gap which is inevitable in every month, would betray what she herself would not tell. Now, when they can say their prayers alone, nobody, not even the inmates of the house can mark any irregularity in their prayers. But it is a concession and not compulsion.

More Spiritual Value

Moreover the Holy Law-giver in giving preference to a *Nimaz* said in loneliness, mildly expressed his disapproval of free intermingling of men and women. He has not commanded, but has only commended abstinence from congregational prayers. Command might have clashed with the sanctity of mosque. This is why

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he told Muslim men to allow their women to go to mosque, if they so desired. But he attached more spiritual value to a *Nimaz* said in loneliness. Some overzealous Muslim women insisted on saying prayer in mosque after the Holy Prophet. Men would not dare stop them but would only remind them of the Holy Prophet's preference of a private prayer. Hazrat Omar, traditions tell us, had to face this problem. While his wife insisted on going to mosque, he always tried to dissuade her by telling her of this promise of spiritual blessings at home. But he never stopped her in express terms.

Further Restrictions

But, in no case, are women to frequent mosque. They must observe all rules of modesty laid down for other public appearances. In the first instance, they are not to join in prayers said in daylight. Then they should not come dressed in dandy clothes nor laden with scent. Then they should stand in the hindmost row, leaving front rows for men, and in no case to stand abreast with men, even though they may be their husbands or their fathers. Lastly, women in a congregational prayer should warn the leader of the prayer not by any vocal declaration, but by the tapping of hands. It is to avoid recognition by men.

As the practice of saying prayer together in the mosque was likely to give rise to some evils, Hazrat Omar introduced one more healthy innovation. It was that he appointed different exits and inlets for men and women.

During the Haj, men and women do perform the sacred ceremonies. But they are not allowed to intermingle. Once Hazrat Omar sighted a man in a group of women. He got him arrested and flogged him. It was a practice with Hazrat Abullah Bin Omar to take his family for Haj ceremonies in the small hours of night and escort them back home before day dawn.

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Rules about Id Prayer

Juma and Id Prayers are incumbent on Muslims. But women are exempt. They can go and attend these prayers if they like. Moreover they can go in the funeral procession of any of their dearest and nearest. But the Holy Prophet did not like it. He did not express his dislike in the form of a prohibitory command, because he had due regard for the injured sentiments of a bereaved woman.

Women at the Front

Muslim women can go to battle fronts and we have it on record that they did accompany their men in Islamic Wars. But as woman is born to bear and rear children and to serve and soothe their husbands, she is not to make herself cannon-fodder. She can perform more valuable services as a nurse. In the early wars of Islam, Muslim women performed Homeric feats of nursing. They sharpened their men's swords, and kept in custody other weapons of war. When men were away, they mounted watch on the camp. After the battle was over and the field lay littered with the dead and dying soldiers, women would go there and render "first aid." The rigour of Purdah was considerably lessened to facilitate the performance of their beneficent duties as nurses.

We have it from Ibn-i-Abbas that women who participated in wars, though not as real combatants but as nurses and only occasionally doing some fighting, were granted a share in the spoils of war.

Psycho-analysis and Sex

The foregoing discussion amply proves that Purdah is neither very stringent nor lax. It is moderate. It imports moderation in the sexual relations of men and women. It is both of sight and sound and, in short, of all those parts and motions which excite sexual passions. Those who are loth to go to this length betray their ignorance of the psycho-analysis of sex. Mr. A. A. Brill in his illuminating

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essay on *Sexuality and its role in the Neurosis* writes that touching, looking, tasting, smelling and exhibiting yield symbolic sexual gratification. There are individuals who can get an outlet by these means. They are designated in the literature as *toucheurs*, *voyeurs* (peepers) and *Pinchers* (sadists). In the course of his essay, Mr. Brill says he could report a number of cases whose fixed outlets could only be attained through kissing, and to whom genital approximation was not only not desirable, but was even abhorrent.

"Sexualstellen"

Sympathy, shame, modesty, disgust and morality are the cultural dams which not only hold in check the sexual impulses, but also enable the individual to sublimate them for aims other than sexual. The wire-drawn and subtle interpretations of إلا ما ظهر منها of some Moslim savants to exclude face from veil crumble before the astounding discoveries of the Psycho-analysts, who have proved that the sense of smell is still active in the sexual life of modern man. In 1890 Fliess discovered *Sexualstellen*—sexual spots in the nose, which he proved to have a direct connection with sexual functioning in painful menstruation. Fliess would cocainize those spots in the nose and the pain would cease. There is ample literature on the subject. May it be said to the credit of the American investigators that they have made valuable contributions. Whether we realize it or not, all the senses play a part in the sex instinct. Face which starts most impulses and is also highly sensitive to external objects cannot be left out of *Purdah* without leaving a loophole in the whole institution. Mr. A. A. Brill writes, "Behind the surface the sexual emotions are in full blast, a fact which is readily seen by any observer. However, if though some accidental factors the evolution of the sex instinct does not follow the allotted paths, a weakness or fixation may result, which may lay the foundation for a future neurosis."

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IMAMAT IN ISLAM

That Islam is the most up-to-date religion and that it gives full directions to its followers in all matters pertaining to their spiritual welfare has been shown by reference to its various teachings in the pages of the *Review of Religions* from time to time. To-day I wish to deal in these lines with the question of leadership (Imamat or Amirhood or Caliphate) in Islam and obedience to such authority by the believers. According to the Holy Quran a Prophet of God whom He appoints directly is the real Imam of a people. God says to Hazrat Ibrahim (Peace and blessings of God be upon him) in the Holy Quran جعلنک للناس اماماً *i.e.* "We have made thee an Imam for people". Next to the Prophet come his successors (khalifas or amirs). God has taken upon Himself to appoint such Imams also as mentioned in Surat-un-Noor, *verse* 55, and those who disbelieve and deny such Imams (amirs or khalifas) shall be regarded as "rebels against God or faithless persons."

The first Imam or khalifa appointed by God on this earth was Adam to whom even the celestial beings—angels were asked to submit and all but Iblis did submit to him. The punishment inflicted upon Iblis for this non-submission was as God says ان علیک اللعنۃ الی یوم الدین *i.e.*, he was cursed up to the day of Judgment. From this it is clear that disobedience to the Imam or khalifa brings down the curse of God upon the disobedient party.

Some people consider that as a khalifa is not appointed directly by God as a Prophet is, therefore it is not necessary to obey a khalifa implicitly as it is necessary to obey a prophet. There is no doubt that a Khalifa (an Amir or Imam) is not appointed by God in the sense in which a prophet is, but all the same it is the mighty and mysterious hand

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of God Himself that works behind his appointment. The verse quoted above from Surat-un-Noor is quite plain on the matter. God says ليستخلفنهم that He swears that He Himself shall appoint the khalifas.

Those people who witnessed the appointment of our present Imam (Khalifa) Hazrat Mirza Bashir-ud-Deen Mahmud Ahmad at Qadian, in 1914, could not doubt for a moment that it is God Himself who appoints the Khalifas. They could very well understand that though to outward appearance the appointment of the Khalifa is made with the advice, and through the medium, of the people, yet at the bottom of it is at work the mysterious hand of God. Limitation of space prevents me from giving a detailed account of the occurrence but, suffice it to say, that Hazrat Mahmud Ahmad seeing the trend of Maulvi Mohammad Ali and his associates to break away from the Head-quarters at Qadian and thus disturb the peace and destroy the unity of the Ahmadiyya Community, made up his mind to enter into *baiat* at the hand of Maulvi Mohammad Ali or any other person whom his party may push forward. He also got every one of his relatives and friends, much against their wishes though, convinced of the fact they must hold the unity of the Community dearer than anything else and not mind any differences of opinion with Maulvi Mohammad Ali and his party and enter into *baiat* at the hand of any person whom his party may proclaim to be the Khalifa. Thus he whom God had wished to make Khalifa was himself trying for some one else to be made the Khalifa but the purpose of God must be fulfilled. Again the people assembled at the Noor mosque for the purpose of electing the Khalifa, rallied round Hazrat Mahmud Ahmad and their persistence that he should accept their *baiats* as the second successor of the Promised Messiah, is such a scene as cannot be forgotten even to-day after the elapse of 23 years and it is more than sufficient to prove to a man with any conscience in him that despite the fact that to all outward appearances the election of a Khalifa is conducted by the believers, but in reality it is under the mysterious

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control of God and that through His mysterious promptings He directs the hearts of the people towards the person best fitted for Imamat (Caliphate or Amirhood). A perusal of the last 40 to 50 pages of the book *Truth about the Split* shall convince any unbiased reader of the truth of my statement in this respect.

Reverting to the question of obedience to the Khalifa (Imam or Amir), as already stated, a Khalifa is the successor of a prophet and he inherits everything from him except his prophethood. Thus as it is incumbent upon the believers to obey a prophet implicitly it is also incumbent upon them to obey a Khalifa implicitly. Mistaken are the people who suppose that a Khalifa is only like a president of a republic and that he is a mere stop-gap put there without any powers to exercise or that he cannot do anything without the people's consent or against the decision of the majority or that he is to be obeyed in "good things" only—probably which seem good to the person who is required to obey. How could one after swearing allegiance to a person reserve unto himself the option or right of anything? If it is the words "I will obey you in everything good" in the *baiat* which deceive a person in the matter of obedience to the Khalifa then the Promised Messiah (on whom be peace) also took *baiat* from people in the same words that they shall obey him in امر بالمعروف "good things". Could we place the same condition on our obedience to the Promised Messiah also as on our obedience to the Khalifa because the words of *baiat* are the same in both cases? But that would be wrong on the face of it!

The Promised Messiah came as حاکم (hakam)—judge—to decide all differences between the various sects of Islam, nay, between the various religions of the world. If obedience to him were conditional what kind of judge is he? Who would accept his decisions, because submission to him is not compulsory?

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Again the question arises as to what is good and what is bad and who is to decide as between the person who swears allegiance and the one to whom allegiance is sworn that whether that the Khalifa says is good or otherwise?

Again the Holy Prophet Mohammad (on whom be peace and blessings of God) also used to accept *baiat* in the same words. Would one argue in the same way there too and say that he shall obey him in that only which seems 'good' to *him*. If so, why then blame the *kafirs* of Mecca who rejected the message of the Great Prophet? They too said the same thing that his message that God was only one was not 'good'.

Despite the fact that the Holy Prophet accepted *baiat* in these words he is to be obeyed in امر بالمعروف (good things) the Holy Quran says about him فلا وربک لا یؤمنون حتی یحکموک فیما شجر بینھم ثم لا یجدو في نفسھم حرجاً مما قضیت ویسلمو تسلیماً *i.e.* "nay, by thy Lord, they, shall never become believers (in reality) until they seek from thee the decisions of that in which they quarrel and then they do not feel, any straitness in their hearts (to accept) that which thou mayest decide for them and they submit to thy decision whole-heartedly".

We read in the Bokhari, the Holy Prophet says, that two persons may come to me disputing over a thing and one of them may be more eloquent than the other. The eloquent person, through his fluency of speech, may so state his case that I might decide in his favour and award him what he demands, but knowing as he does that what I awarded him was not his, he should know that I only cut out a piece of the fire of hell for him, by giving him the right of his brother. This shows that as a human being the holy Prophet was liable to err but despite this possibility on his part God says in the most emphatic manner that one cannot become a true believer until he submits, to the holy Prophet unquestioningly and unhesitatingly.

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Now as the khalifa (Amir—the prophet's deputy) inherits his authority from the prophet whom he succeeds and his hand at which people swear allegiance being the Hand of God Himself, the khalifa must also be obeyed implicitly : it matters not whether he is appointed directly by God as a prophet or not ; it has been made clear that according to God's most emphatic promise, rather undertaking to the effect that He Himself appoints khalifas, His mysterious Hand works behind the appointment of the khalifa and therefore it cannot be correctly said the he is not appointed by God. Moreover God does not permit a khalifa to commit such error as may lead the community under his charge to destruction and ruin. On the contrary, success of the believers lies in following that path only which is followed by the khalifas because they are vouchsafed special divine grace. God says, وليمكننهم لهم دينهم الذى ارتضى لهم that He shall certainly make firm for them, the way and line of action which the khalifas may adopt or rather God Himself shall chalk out a way for them to follow and make it firm for them. History affords too numerous examples to mention here that success was always achieved by the believers by following the commands of the khalifas and by obedience to them. If obedience to khalifas were not incumbent why should those who defy them be branded as 'rebels' and 'faithless' by the Holy Quran ?

Now I shall mention a few of the sayings of the Holy Prophet Mohammad (on whom be peace and blessings) to show what a great stress has been laid by Islam to obey the khalifas or Amirs (the prophet's deputies). From this it will be clear that people should not even think of insubordination or disloyalty to them. He says : "Listen and obey even if a negro with his head pressed like a grape be placed in authority over you". Again, "if a person who breaks allegiance to his Amir (Imam or khalifa) and causes dissentions and by cutting himself off from the Muslim Community dies unrepentant, he dies the death of

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ignorance". Again, "every Muslim is bound to obey the order of the Amir (khalifa or Imam), whether he likes it or not". Again, Obada bin Samat, a well known Companion of the Holy Prophet, relates :— "Whenever the Holy Prophet administered to us the oath of allegiance we had to declare that we would obey our Amir (Head) under all circumstances, whether we were poor or rich, willing or unwilling, and our rights were protected or violated, and that we would under no circumstance fall out with him on the score of Amirhood".

In the foregoing lines I have tried to show that the real Imam in Islam is the prophet of God or the khalifa (or Amir or Imam as he is also called) ; and that though the khalifa is not appointed directly by God as the prophet it is erroneous to say that his appointment is mere human ; and that just as the believers should obey the prophet implicitly in the same way they should obey the khalifa implicitly.

II.

Imamat-us-Salat

Having dealt with the question of Imamat (leadership) in Islam in principle I now deal with Imamat (leadership) of five daily prayers.

The Holy Prophet Mohammad (Peace and blessings of God be upon him) says الصلوٰة معراج المؤمن *i.e.* a believer climbs the spiritual heights by means of prayer. He also enjoins that prayer should be said in congregation, so much so that if a person fails to join the congregation without any valid excuse his prayer is no prayer. Hence the question of Imamat (leadership of prayer) is also important.

I may say at the very outset that unlike other religions of the world there is no priesthood in Islam, *i.e.* just as a Muslim mosque needs no ceremonial consecration the Imam also needs no ordination or consecration. Every Muslim who can say his own prayer can lead others as well and "every inch of

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earth," says the Holy Prophet, "has been made mosque for me". Despite this we know that in every mosque there exist appointed men to conduct congregational prayers called Imams. Why is it so ? The simplest and briefest answer to this question is that it is done for the sake of organization and to avoid any clash or rivalry among people who are not well developed spiritually. Islam is the greatest organized force in the world and our experience tells us that if definite responsibility is not laid upon the shoulders of a definite person about a definite work that work can never be done. It reminds us of the story of the king who once asked his ministers that each one of them should pour a jugful of water in a certain pond and fill it. Now every one of them thought that if he alone would not pour a jug of water in the pond the king would not know of it and the pond would not remain unfilled and the result was that no one went to pour water in it and when the king went to visit the pond on the following day he found it quite empty. The ministers seeing this began to blame each other by saying that he thought that if he alone would not pour a jug of water in it it would cause no difference but why did the other not pour in his own ? Thus as that pond was never filled with water because no particular man was appointed to take the responsibility of filling it, it is doubtful whether any congregational prayer would be said at all if no definite person were appointed to lead. Moreover it would create much chaos in the mosque and the very purpose of saying in congregation would fail. If two or three persons would go to mosque they would say their own prayer and go away then another two or three persons would go and say their prayer and go away and so on. Therefore to avoid such chaos and to avoid any inconvenience to the Muslims a person is appointed to conduct prayers at every mosque but this appointment does not mean that he becomes the autocratic monarch of that mosque and that no one else can conduct prayers there either in his presence or in his absence. And I must also say that the present day system of

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appointing paid Imams to conduct prayers to Muslims is not in keeping with the true spirit of Islam. It is rather due to the degeneration of Muslims. Nor are there any special Imams appointed to lead particular prayers only, *e.g.* Friday or 'Id prayers. It is the Christian practice to do so where particular clergy are appointed for particular purposes, *e.g.*, singing of high mass, etc.

As I have already stated the prophet of God or the Khalifa of the Prophet is the real Imam in Islam and therefore he is the right person to lead people in prayers—wherever he may happen to be and whether the mosque be built by his orders or by the local body of Muslims and whether it is built before or after the people's accepting that Khalifa; but as he cannot go to every mosque to conduct prayers to the entire Muslim world some one must be there to represent him and that is the local Imam of the mosque. If there be no khalifa in the world the Muslim communities should elect and appoint Imams by their common consent and he becomes their representative.

Ordinarily the man appointed to be the Imam must be the most pious man of the community and he should be well versed in the Holy Quran and the Sunnat of the Holy Prophet (on him be peace).

In the Holy Quran we are taught the prayer وجعلنا للمتقين اماماً *i.e.*, our Lord make us Imam for the God-fearing. When a Muslim is taught to pray to be the leader of a pious congregation how much more necessary it should be himself to be pious? Again we learn from Bokhari, "those who are well grounded in knowledge and possess the greatest excellence are most entitled to Imamat (leadership of prayer)." Various other sayings of the Holy Prophet deal with the qualifications of the Imam and they all place the knowledge of the Quran to be the most important requisite in him. If an Amir be appointed by the Khalifa for a community, as his deputy, he shall, of right, lead prayers to that community even

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though there be an Imam already in existence except that the Khalifa may lay it down otherwise. This is because the Amir is to control both religious and temporal affairs of the community as the Khalifa himself does and just as the Khalifa himself is the Imam at the Centre, so are his deputies (Amirs) the Imam in different local headquarters. نيل الاوطار and السترا ج الوهاج the two most famous commentaries on Hadis clearly state that "if the Sultan or his deputy may be present at a place they shall lead prayers in preference and supersession to the Imam of the mosque." The word "Sultan" as used here does not indicate an earthly king but a spiritual guide because the matter of prayers is a spiritual matter and spiritual authority belongs to the Khalifa. Therefore he is the right person to lead prayers wherever he may go and so also is his deputy (an Amir). This is supported by the practice of the Holy Prophet and by the methods in his time. We read in history that the Prophet of God (on whom be peace and blessings of God) sent Mus'ab bin Omair to Medina as a missionary of Islam, in the very early days of Islam (when nothing of the political power had yet come to the Prophet's hand) and despite the fact that As'ad bin Zurarah was already an Imam there leading prayers yet when Mus'ab the man from the Centre went there he began to lead them. The same practice is to-day being observed among Ahmadis in India and elsewhere that missionaries who go out from Qadian, even though on a short sojourn, conduct prayers to the people wherever they may happen to go. We read in history of Abu Bakr and Omar (may Allah be pleased with them) the first and second successors of the Holy Prophet that they enumerate the leading of prayers by their Amirs (deputies) among their various duties.

From the foregoing it is conclusively proved that Imamat or leadership of prayers is the prerogative of the Khalifa in Islam and as such of his deputy (Amir) also as far as the teachings of, and practice in Islam are concerned.

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THE HOLY QURAN AND THE VEDAS

(By A. F. Khan Choudry)

In a recent issue of a Calcutta Magazine there appeared "Professor Radha Krishanan on Hinduism". It seeks to establish that as Hinduism has failed in its objective and is unable to meet the needs of the 20th century, hence it should give place to Christianity which is a more universal and unified form of religion than Hinduism. In support of this thesis, the author quotes Dr. Radha Krishnan as follows:—

"Our scriptures, our Vedas, contain not the only *product* of ripest wisdom, but also *wayward fancies*. There are ever so many things which will not be able to stand the test of reason. It is, therefore, essential for us to apply our discrimination, our sense of logic, and try and find out which of those things could be regarded as tenable and which as untenable".

From the above quotation of Dr. Radha Krishnan the following conclusion can easily be drawn:—

(*i*) The Vedas, as commonly believed by the orthodox Hindus (both the Arya or the Sanatanist Schools) are not the verbal revelations of God (at least not in the opinion of the learned Professor) as the Muslims believe the Holy Quran to be.

(*ii*) They contain many things which are "*wayward fancies*" and cannot therefore stand the searchlight of test and scrutiny, considered from the point of view of higher criticism.

(*iii*) They embody many things spurious non-universal, and as such unsuitable to meet the growing demand of progressive humanity.

(*iv*) Some of their teachings are irrational, unscientific and as such call for 'revision' 'selection' and 'discrimination'.

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A word about the origin of the Vedas will not be quite out of place here. The great scripture of India —The Vedas, were not revealed to one single person, but to a number of persons, Rishis, as they are generally called, in the hoary days of yore, when human civilization was in an embroynic state. It was long before the hordes of Aryans came and settled in India. They were not revealed at one time, in the form of a book, but in instalments and were divided into numerous parts, sections and sub-sections. Some of them consisted of hymns, other contained prayers formulæ of faith and ceremonials. There were written in ancient Sanskrit and mostly contained prayers in glorification of different objects of nature. The main drawbacks of the book, some of which have already been pointed out by the learned Doctor, as follows :—

(*i*) They were in a language which is hardly intelligible—which to all intents and purposes, is already dead and hardly understood in the land of its birth. It is only a few academic scholars and students of philology who care to go through the pages of the Vedas and that also out of intellectual curiosity.

(*ii*) They give no clear and convincing proof of the existence of the Supreme Deity nor do they explain his attributes and powers, but inspite of the much-vaunted claim of the Arya Samajists, they give only a vague and rudimentary idea of the great Author of the Universe, and then prayers and hymns have been addressed not to that Lord but to different phenomena of nature—whatever appeared grand and majestic and what inspired awe and admiration of those primitive people in the benighted past.

(*iii*) There is no indication or promise of safeguard regarding the purity of the text and the ' revelations ' were reduced to a book form more than three hundred years after they were actually revealed. So there is no guarantee that its text has not been tampered with by the hands of the learned scribes.

(*iv*) They make no claim to universality nor are their teachings of general application suitable for the

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growing needs and requirements of mankind. Some of their teachings are far from being moral and are abhorrent to the sense of decency. Their teachings regarding *Niyoga* are offensive. The status they assign to women is that of a bond-slave. They give no light or guidance for the right solution of the burning problems of the day, *e.g.*, prohibition, problems of capital and labour, relation between the rulers and the ruled, relation between religion and science, reason and faith,—questions which cry for immediate solution.

A comparative, but thorough and dispassionate study of the Vedas, (or for the matter of that any other revealed scripture), and the Holy Quran will not only reveal the excellence of the latter, but will expose the anti-delluvian nature of the former. While the Quran is for all ages and climes, the Vedas have long outlived themselves and might be more fitly placed in a Museum of antiquities than preserved as a guide.

The Holy Quran, in the first place claims to be a direct verbal revelation of the Supreme Being vouchsafed to the Holy Prophet of Islam, in a historic age and was committed to memory by a large number of the devoted adherents of the Holy Prophet, and was properly penned and arranged under the eye and direction of the Prophet himself, not a jot or tittle of it has been omitted, and the authenticity of its texts has seldom been questioned or disputed by even the worst enemies of Islam and has been testified to by European savants such as Sir William Muir, Devenport, Bosworth and others. God Himself guarantees its security against mutilations and modifications and undertakes to preserve its purity. God in the Holy Quran, says, " Verily We have sent down the Reminder and We shall certainly guard the same," (xv : 9). This proves conclusively that the Holy Quran is the only book under the sun which is absolutely and entirely immune from the ravages of time and the only trustworthy book and repository of Divine wisdom. No such claim has ever been made by any Book.

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In the second place, Arabic, the language of the Holy Quran is the only classical language which still continues to be a living language, and is yet spoken of and understood, in all parts of the globe. All others, *e.g.* Sanskrit, Pali, Hebrew, Pehlavi, the scriptural languages of Hinduism, Buddhism, Judaism and its offshoot Christianity, Zoroastrianism, respectively, have long since become dead, and are seldom spoken and understood in any part of the world, even by the followers of those faiths. Do not these facts prove that the finger of God—that great Designer, is silently though imperceptibly at work and that He wants to make the religion of the Holy Quran the Universal religion. Another striking point to be noted in this connection is that whereas other scriptural languages after losing their old-world vitality have become only academic themes of research for philologists, Arabic is steadily but surely, rising into prominence and importance and arousing the interest and curiosity of its admirers both inside and outside the pale of Islam. It is a fact. He who runs may reach.

However that is more or less a digression. The style and diction of the Holy Quran have since time immemorial, evoked the warmest admiration of all students of languages and literature and has been held as model throughout all these centuries. What distinguishes the Holy Quran from other works of outstanding literary merit, such as the plays of Shakespeare, poems of Milton, Kalidas, Dante, Goethe and others, is whereas the latter were not themselves conscious of the merit of their work and majority of them received only posthumous homage and applause, the Holy Quran was fully conscious of its unapproachable literary excellence and beauty and repeatedly challenged its opponents to produce a like of it—a challenge which has not yet been taken up by any non-Muslim. Says the Holy Quran :—

"Say thou, Surely if men and Jinn united to bring the like of this Quran, they could not bring its like, even though the one of them backed the other

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up. And surely we have turned about for men in the Quran every parable, but most men refuse only out of ingratitude (xvii : 90-91). Elsewhere the Holy Quran says, " And this Quran could not have been invented by any beside Allah, but it is a confirmation of what was before it and explanation of the Book, there is no doubt therein, from the Lord of the worlds. Do they say, he (the Prophet) has invented it ? Say thou, then bring a Surah like it and call on whom ye can beside Allah if ye are sincere." (x : 38-39). Again one, more quotation will suffice, " Do they say, he has forged it? Say thou, then bring ten Surahs like it, forged, and call on whom ye can beside Allah, if ye are true. But if they answer ye not, then know that it is revealed by the knowledge of Allah only, and that there is no deity but He : Are ye then Muslim ? " (xi : 16-17).

The Verses quoted above goeth to show that the Holy Quran is the only Book under the sun which is fully conscious of the elegance of its diction and as such claims to be a model of style, challenging its opponents, to produce the like of it. But thirteen centuries have elapsed, many critics have written reams about the Holy Book but not one has yet come forward to run the gauntlet and offer the or ever pretend to offer the equal of it. The challenge of the Quran therefore stands unanswered.

Thirdly.—The Holy Quran is the only scripture whose teachings are of universal character and which is all-comprehensive in its scope and outlook. It says : " It is only a Reminder to the *worlds*. And ye shall surely know its message after a time." (xxxviii : 87). Regarding the theme of its discourse, let us quote a tradition of the Holy Prophet, " The Quran consisteth of five heads, things lawful, things unlawful, clear and positive precepts, mysteries and examples. Then consider that lawful which is there declared to be so, and that which is forbidden as unlawful, obey the precepts, believe in the mysteries, and take warning from the example." " The Holy Quran unlike other scriptures, is free from inconsistencies, its teachings

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being marvellously practicable and in perfect harmony with human nature. It is an ever-flowing fountain of Divine wisdom, pregnant with meanings and explanations which unfold themselves in every age of human advancement. The Holy Prophet Says, " The Book of Allah, the High, which contains few of that has passed before you and prophecies of what will happen after you and decision of affairs among yourselves, that is decisive and no joke, whoever despises it haughtily, Allah, the High, will smash him and whoever seeks guidance besides it, Allah, the High, will lead him astray. And it (the Book) is a strong covenant of Allah, a wise reminder and a right path ". In another place the Holy Prophet says, "It does not deviate (from virtue) through desires nor can it be rendered obscure by (the admixture of) languages ; and it does not become *worn out* through constant repetitions and its marvels will have no end.

In the forth place, the Holy Quran is the only Book which does not speak ill of its predecessors, *e.g.*, the Vedas, the Zindavesta, Pentateuch, the Torah, but claims to be the latest, improved and enlarged edition of God's work, all the previous scriptures being intended for local needs, have thereby been abrogated. The Holy Quran Says, "And this Book have We sent down as a blessings, *confirmation of what was before* it, and that thou mayest warn the Mother-City and those who are around it and that those who believe in the Hereafter may believe therein ; and keep their prayers (vi : 92)." Again at some other place the Holy Quran says, " What we have revealed to them of the Book is the truth, a confirmation of what was before it, verily, Allah, doth know and see His servants. Then we gave the Book an heritage to those whom we chose of our servants ; and of them is one who wrongs himself, and of them who keeps to the mean, and of them who outstrips in good works by the permission of Allah. That is the great grace (xxxv : 29)." The Holy Quran thus stands in a unique and enviable position in relation to other scriptures and can be regarded as the only Book which is entitled to speak with power and authority for and regarding other faiths,

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PSYCHOLOGY AND RELIGION

The Scientific Attitude

[William Brown who is a great authority on problems of Mind, Medicine and Metaphysics, in his lecture "Psychology and Religion" reproduced here in the *Review of Religions* has successfully met Freudian speculations and has made an effective case for religion. He has beaten Freud on his own ground. The direct, smart style lends edge to his arguments.—]M. H.

I turn to the consideration of a book written by a manifest genius, a genius of the Jewish race, namely Sigmund Freud, who has put, better than any one, the present-day intellectual case against religion. I am thinking particularly of his book: *Die Zukunft einer Illussion* (The Future of an Illusion). I have read that book through four times, and every time with more pleasure and satisfaction than the last. And I have also read practically everything he has ever written from 1912, when I had the privilege of lecturing to the Listerian Society, King's College Hospital, on his 'Theory of Dreams', before any of his books had been translated into English. Since then I have done my utmost to understand his method and theory of psycho-analysis. I mention that because one can only deal fairly with Freud if one tries to understand him fully: and I shall try to present his case as fairly as possible. I have no interest in religious dogma as such. I do not want to support any form of religion that cannot stand intellectual criticism. I want the truth. Any ideals in conflict with fact or with reason are no true ideals.

Repressed Instincts

Now regarding religion, Freud says it is an illusion. He carefully distinguishes illusion from delusion. An illusion is the view we take of the universe, or of any aspect of it, under the influence of a wish. And when Freud is speaking you may be quite sure that that wish is deep-seated. He distinguishes it from a delusion in this sense. An illusion is the satisfaction of a wish, a wish-fulfilment, without reference to

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reality. A delusion is the fulfilment of a wish that is in conflict with reality, and so is manifestly untrue. You cannot say that an illusion is untrue : illusion is not error, it is neither true nor false. So that Freud is not saying that religion is an error, but he is saying that it is an illusion. He is explaining it in terms of a wish-fulfilment.

Let me give you a rapid summary of this general point of view. He considers the fundamental instincts which are at the base of human nature and human action—and he finds among those fundamental instincts, or fundamental motivations, some of which are much more intensively and vigorously repressed than others : the most repressed motivations of the mind are those that show themselves indirectly in the symptoms of pychoneurosis, *viz.*, the motivations of cannibalism, incest, and murder. These are tendencies present in all of us, and most of us have dealt with them, sublimated them : but in the neurotic they are repressed, and inadequately sublimated : and they show themselves in distorted forms, in the form of symptoms. My own experience in analysis, while it does not bear that out entirely, does bear it out to a great extent. One may analyse a patient for as long as a hundred, two hundred, or three hundred hours, or for much longer, before reaching the underlying causes of his illness, *i.e.*, before finding the true psychological explanation of his symptoms. But, of course, far shorter periods of anylysis may produce benefit and even cure in many cases.

The fact of Fear

There are other motivations, less powerfully repressed, motivations that are in conflict with the dominant culture. Culture is the general adjustment of the individual and the race to the circumstances of its existence. A certain amount of culture is necessary for survival : but that culture has sometimes to be impressed upon the majority by a minority, and sustained by the latter's loyalty to it. Among those cultural elements, social, intellectual, and artistic, you have one fundamental aspect, *viz.*, the religious aspect.

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According to Freud, the function of religion is to reconcile the individual to his hard lot, and to give him some kind of compensation, some kind of hope in the apparently hopeless struggle against the inhuman forces of nature: for, says Freud, the individual is a coward before these overwhelming forces of nature, and is terrified, and is unable to stand up against them by himself; and even if he combines with others he is still frightened, and he can only get rid of his fear by producing a fiction, an illusion, an imagined satisfaction of his wish for safety, for the preservation of his values, and the conservation of all that he holds dear in life, love for those who are near and dear to him, and the love he has for himself.

To ensure that safety he produces subconsciously a belief, a faith in the gods, and, ultimately, in a God, moulded, fashioned after the type of his own father, with whom in his earliest years he found himself for the first time faced with another human being an apparently super-human power with the control of his destiny. And this attitude towards his father, which is the beginning of his early life, is a mixture of fear and respect and worship. It is through his reaction to his father that he has internalized the moral code in the form of a super-ego which holds in a state of repression his libido, the affective and emotional energy which constitutes his infantile sexuality. That is Freud's view of what culture means, the frustration of the instincts. He uses the terms 'frustration', 'prohibition', 'privation', and he sees as a compensation for that prohibition, that privation, which we all have to suffer to a certain extent, the idealistic world of our essentially religious values.

A Readiness to Sacrifice

Before I go any farher I would like to remind you that my speech will be divided into two parts, the first part which deals with Freud, and with the destructive side of the scientific analysis of religion: and the second part which will be constructive. At present with Freud I am destructive, and I consider that that destruction should be ruthless. In religion we should

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doubt all that we can doubt. I, for one, refuse to allow myself to be clogged up with all sorts of dogmas, many of them taught me in my youth, and many of them held by people in other directions. Religion for me is not dogma. I will give you my definition of religion. It is the attitude that the whole man takes up towards reality, or towards the determiner of his destiny: a religious attitude towards reality is an attitude from a special point of view, from the point of view of the determination of his own individual destiny. And not only individual, but also the determination of the destiny of his friends. He thinks largely of the destiny of those who are near and dear to him. This suggests one fundamental criticism that can be brought against Freud in his treatment of religion. I am always left with the impression that for him religion is something feeble and weak, and his something which is based upon selfishness and cowardice.

Core of Religion

The central core of religion, according to Freud, is that of terror before overwhelming forces, and a great care about one's individual safety. That need not be so, and I do not see how any amount of analysis can prove that it is so. Here let me say that I have analysed many cases deeply, and that one of my cases of analysis has gone on now for over six years: and although there is plently that bears out a good deal of Freud's doctrine, I do not find anything to force me to believe that the religious attitude one finds in the youngest child really as soon as the dawn of consciousness is merely fear and selfishness. 'It was fear at the beginning of things which created the gods.' We learn that as a Latin tag, but it is not true entirely. What does create religion? It is not fear. It is fear that produces superstition. With the development of religion one always has the possible development of superstition. For every form of religion one has a possible form of superstition. There is always the possibility of religion degenerating into superstition. That does not mean that superstition precedes religion,

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I see no reason whatever to hold that. In the dawn of personal consciousness the individual forms bonds of love and affection with those around him, with his parents, and with his brothers and sisters, etc. At that very beginning not only is there selfishness and fear and aggressiveness and jealousy, but there is also love and affection and a readiness to self-sacrifice, which you should not depreciate by calling masochism, which is the pleasure that we take in being cruel to ourselves or experiencing pain at the hands of others, and sadism, which is the pleasure we take in injuring others—those whom we love. It is another matter if you use these same terms to explain and to describe the earliest beginnings of life. You are then begging the question.

A Form of Weakness

And here I must say that Freud definitely exposes himself to criticism. You will find in another article he says 'Sympathy is the reaction to sadism', in other words, that sympathy is not original, but is a secondary reaction to cruelty. That is neither self-evident nor proved by analytic experience. If anything is primary, certainly aggressiveness and self-assertion are primary : but so also is sympathy. Schopenhauer, one of the greatest philosophers who ever lived, and the real originator of all this modern school of the unconscious on the philosophical side, says that the basis of all morality is *Mitleid*, sympathy, and I agree with him. Unless you have sympathy your moral obligation and duties to others are mere emptiness. This sympathy is not something secondary. It may be called out more intensely by a realization of one's mistakes and blunders, and of one's stupid cruelty to people. You do not do anything to be merely cruel : it is done without thinking, and afterwards you feel extremely sorry and overwhelmed. And so your powers of sympathy are called out still more.

Reactive Processes

Reactive processes of the mind are of the utmost importance. But when you use the word reaction

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there must be something that reacts. Freud's doctrine assumes that you have, to start with, some fundamental instincts, and then those tendencies become changed into other desires through reaction. Freud does not say what it is that reacts. The developed ego may be it, but not in the early stages. Anyhow, if he does believe that there is a reactive process of the developed personality, as well as the fundamental primitive tendencies towards which the soul reacts, then he has given us something upon which we can develop a more constructive view of religion. What he has actually done, however, is to put up a man of straw and knock it down again in his book *The Future of an Illusion.* What I would say is, if that is religion, as he describes it, then certainly it is illusion, and the sooner it goes the better. But that is not religion : it is merely the outside of religion, a matter of forms and ceremonies. In moments of weakness, in moments of real moral and spiritual weakness the individual may use his religion as something to fall back upon, as dogmatic philosophy becomes a cushion for the lazy intellect, to quote Kant. There is always that possibility of falling away from the main line of spiritual progress. Where there is a falling away there you have superstition, and there you have neurosis.

Mental Activity

To say, however, that religion itself is a form of weakness is simply absurd—absurd because it goes against everything of a metaphysical and philosophical kind that we can say about existence here. Again what Freud has done, and does habitually, is what so many other scientists do, *viz.*, he keeps the whole argument on the purely scientific plane. Now what is the scientific plane ? It is the plane of phenomena, of of appearances as a sequence. Science deals with sequence in time. I will define psychology as the science of mental process, the sequence of mental activity in the individual mind. Now as regards physical science sequence is an important thing. In physics you can think of one moment as the present, as one definite moment, and preceding and succeeding

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moments as different from it, although there is a continuity in the first degree. If you take the mind of the individual man you will find that you cannot express the flow of consciousness, the stream of consciousness, by a line, because a line is a sequence of points indefinitely close to one another so that between any two you can put a third. That is a definition of mathematics, but that is not enough to describe the individual mind. You do it when you are dealing with psychology. You are considering it as a sequence. But actually you find that even the individual mind is transcending time all the time.

'Something Positive and Constructive'

Before I continue that line of argument may I remind you that besides psychology as a mental science there are other mental sciences. There are ethics which deals with moral obligation and its conditions, and the nature of the good, aesthetics which deals with beauty, and logic which deals with thought not as a temporal sequence, but as a matter of validity : it deals with the validity of thought. These three—ethics, aesthetics, and logic—deal with the mental out of time. I do not mean in abstraction from time, but as transcending time. There is a transcending of temporal sequence. Let me give you an example. Take a symphony of Beethoven. You have to hear that in time, and yet as you hear it is beyond time. The mind in musical appreciation transcends time. A moral obligation, a virtue of any kind, an act of heroism, transcends time : it is there for all eternity, a real act of will. Metaphysics, or the science of the real as such, likewise transcends time. Whereas time and space are the forms in which we do our scientific thinking, within the domain of the philosophical sciences, as distinct from psychology, we find the conception of *value*, which although originally defined by Adam Smith as satisfaction of desire (a psychological definition), when philosophically worked out takes on a super-temporal character. I wish you to contrast in your own minds the eternal realm of values—the good, the beautiful, the true, and ultimate reality,

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which is eternal—contrast this point of view with that of psychology as the science of the sequence of mental processes in the individual mind. They do not seem to meet, and yet we can pass from one to the other. I contend that we can do this, even on the phenomenal plane, through the nature of the 'specious present' as a partial transcending of temporal sequence. We do not live from moment to moment. At any one moment we are aware of the immediate past and are looking forward to the immediate future. We are living through an interval of time. The specious present, as William James says, is not a razor edge, but a saddle-back upon which one sits perched looking before and after.

Constructive Forces

And we get the idea of the beginning of something more than time in our individual experience. There is that beginning of the eternal. The philosophical values are eternal so far as they are values at all, as Browning made clear in his poetic vision. Eternal is not something that excludes time: it must take time up into itself. Reality is not in time: time is in reality. And actually, so long as we keep on the level of time, we cannot think it out at all. We shall have to think of reality as involving both time and eternity simultaneously; eternity in the sense of transcending time: and that is the great problem of the near future in philosophy, and I think that psychology will make its contribution to that. All I wish to do here is to emphasize, not only the contrast between the temporal and the eternal, but their relationship. Freud's weakness in his theory of religion is that he keeps within the temporal domain all the time; he is thinking only of the miserable past, and the inadequate present; and he is looking to the future certainly as something that will be better, but something that is going on indefinitely, everything being scrapped and replaced as history proceeds: indeed one wonders sometimes whether that is any better than 'a vast drifting of cosmic weather', an indefinite and meaningless flux. There must be something beyond that, and we have all the time something beyond that in the eternal values pervading life.

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Religion not Negative

Religion is not something negative, nor is it a mere consolation. It is something positive and constructive. If we look back on the history of the race we find all through philosophers, theologians, saints, and great reformers, representing positive and constructive forces, moving forward, not moving backward. I grant you that Freud is correct in showing how we may be held back by retrospective tendencies, by fixation on the past, and we can, by using his methods and applying his knowledge, free ourselves from the fetters of our past, and move forward all the more quickly and effectively. And his method works not only with pyschoneurotics, but also with relatively normal people. Every one is the better for being analysed. But it is a very different matter to say that religion is a thing that will pass and be superseded.

Emotional Conflict

Freud himself says very definitely that just as in the process of individual mental development the normal child passes through a phase of obsessional neurosis where he is struggling with the Oedipus situation, the emotional conflict within the bosom of the family, first inadequately, and later on adequately, and then passes on to grown-up life where he is no longer conscious of that obsession, that neurosis, so, says Freud, religion will pass, for religion at present is an obsessional neurosis of the race. The race, or culture, at the present time is struggling with tendencies that are not adequately controlled, that are repressed. We cling to our religious observances in an obsessional way, and no amount of reasoning will shake us. But, apart from analogical argument, Freud brings forward no convincing scientific evidence in support of this view. Religion is something very serious. In our attitude towards the universe we find ourselves faced with mysteries so profound—pain, suffering, bereavement, the separation of loved ones, which is, of course, worse than anything else—that we cannot accept them with shallow optimism, although it is remarkable with what resignation we sometimes bear the sufferings of others!

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Actually we feel that we should appreciate that suffering, and we should not pass it by, nor should we take it and sweep it aside. But not, of course, to the extent that we should invite it, and encourage it, and bring it upon ourselves or upon others. Far from it. We should minimize it: we should minimize pain: we do not glory in pain. It is not a punishment. Punishment in early childhood does a lot of harm: but that does not mean that licence should be allowed and encouraged. What we encourage is discipline, self-control, self-knowledge, whereby in the course of time punishment will not be necessary.

A Great Personality

To that extent we are moving away from the more cruel, hard form of religion: that harsh tendency to look upon God as a cruel taskmaster, or as a revengeful individual. A great deal of that, no doubt, is to be explained in Freudian terms as projections upon the universe. There is that conception of our parents that we have in early life; those of us who have been fortunate enough to live in the nineteenth and twentieth centuries are only too grateful for the loving care taken of us, the real love and sympathy given us, and the beginnings of real faith—a faith that is not something spurious and doomed to disappear. It is very important that we should give our children the utmost love and affection, and should enable them to rely on us to the utmost. Not that we want them to be products after our own image. We want to give them the beginnings of faith from which they can develop the powers of the soul along lines of reverence and other-worldliness. I mean by other-worldliness, not asceticism, not a mechanized distinction and separation of the eternal from the temporal, but a development of the eternal aspects of temporal existense and an everdeepening appreciation of the eternal values.

Children and Religion

Religion shows degrees of maturity. A little child has a childish religion. Freud would like to see all religious education in childhood. Freud considers that the religious education that we deal out to children

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is enfeebling and weakening, and he contrasts the wonderful spontaneity and the intellectual eagerness of the young child with the poor, sickly intellect of the grown person. Freud explains it by the prohibitions and inhibitions imposed upon the individual by the religion thrust upon him from his earliest years onward. One would say in regard to that, that a child must be educated somehow. He must not only be educated intellectually. He has to learn a lot. He has to learn the rules of mathematics : he has to learn the irregular verbs. And on the emotional and moral plane he has to be led on. The little child thinks in terms of persons, of those around him, and the warmth of human values : and he must be taught a religion. And one would hasten to add that it is well to avoid teaching him dogma. I do not encourage my own children to dwell upon the sufferings of Christ and the misunderstandings of His life and death. I have learned from my own patients the harm that can be done by dwelling upon the horror and the torture that He had to face. It is, of course, a doctrine of theology, that ' He died to save us all ', but that is a doctrine that we can leave till later on : a little child cannot understand that. If a little child does seem to understand it, he has probably got a wrong impression of it.

I would say, therefore, teach him religion in a general way, and avoid these special doctrines. Teach him about God and goodness, teach him about the spiritual universe of which he is a part and in which he lives. Then I am absolutely convinced that we should renounce fear, just in the same way as we may give up alcohol or tobacco. Let us resolve never to fear again. We will never pay that compliment to these cruel and ugly forces by fearing them again.

Slums of the Mind

That is not flying in the face of nature. Some people think that nature itself is based upon fear. There is progress through struggle, it is true. There is what we may call the danger instinct, or the instinct of eseape. We have every one of us a delicate nervous system which reacts to danger. It is this danger

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instinct which enables us to see where danger is, and to take steps to meet it. That is at first accompanied by a feeling of fear, but if the fear is allowed to persist it gets in the way. It must be stopped at the beginning. When fear begins you must sweep it aside, and say, 'I will not fear'. But, nevertheless, you must respect your danger instinct. As you see danger you must avoid it in a calm way. The two are quite distinct, fear and the danger instinct. Fear has nothing good to its credit: it never does any one any good. Look back on the history of the world: think of the terrible persecutions, and wars, and rumours of wars, and internecine strife, the long-drawn-out martyrdom of man. Fear is at the basis of it all. It is something negative, not positive. Everything that is positive is good, even those aggressive instincts that we all have, that self-assertion that should carry us onwards and upwards.

Sterner Forms of Life

So I would say finally that religion is not something developed on the basis of cowardice and selfishness. It is something based upon the principles of love, affection, creativeness of all kinds, a determination to go forward. Civilization is only in its beginnings. We must be ready to reconstruct and replan, to make a world in which we can be more truly religious, and can follow our highest ideals and develop them. We must abolish the slums of the mind just as we seek to abolish the slums of our cities. That is not sentimentalism. Psychology is introducing us to sterner forms of life. Heroism is what is asked of us. We must have the courage of our convictions and be ready to fight for them. And, remember, we do not need to wait till after death to live the life immortal. At every moment of our existence, in our work, and at all times, we are in contact with the eternal, so far as we are doing what we think we ought to do, opening our hearts to the good and the noble, and repudiating fear wherever we meet it—especially as we show courage and are unafraid. Such an attitude of mind is truly religious and is no illusion. It is when illusions die that ideals are born. 'When half-gods go the gods arrive.'

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The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Narobi
(Kenya Colony).

(8) THE AHMADIYYA MOVEMENT,
Mount Carmel, Haifa, Palestine.

(9) THE AHMADIYYA MOVEMENT,
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